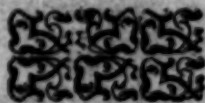


A  
TRACT  
CONCERNING  
SCHISME  
AND  
SCHISMATICKS.

WHEREIN

Is briefly discovered the Original  
Causes of all SCHISME.

*By John Hales*  
Written by a Learned and Judicious Divine.



LONDON,  
Printed for R. B. 1642.

Case  
C  
714  
38

THE  
CONCERNING  
SCHISM

AND  
SCHISMATICS

BY  
THE  
COMMISSIONERS OF THE  
GENERAL LAND OFFICE

IN  
RESPONSE TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS

IN  
MAY 1851

LONDON:  
PRINTED BY W. & A. GILBERT,  
STATIONERS' COURT, LONDON.



# TRACT CONCERNING SCHISME.



*H*eresie and *Schisme* as they are commonly used, are two Theological scar-crowns, with which they who use to uphold a party in Religion, use to fright away such, as making inquiry into it, are ready to relinquish and oppose it, if it appear either erroneous or suspicious; for as *Plutarch* reports of a Painter, who having unskilfully painted a Cock, chased away all Cocks and Hens, that so the imperfection of his Art might not appear by comparison with Nature; so men willing for ends to admit of no fancy but their own, endeavour to hinder an inquiry into it by way of comparison of somewhat with it, peradventure truer, that so the deformity of their own might not appear: but howsoever in the common manage, *Heresie* and *Schisme* are but ridiculous terms, yet the things in themselves are of very considerable moment, the one offending against Truth, the other against Charity, and therefore both deadly, when they are not by imputation, but indeed.

It is then a matter of no small importance, truly to discern

That so they may feare who are guilty of them

2

### A Treatise concerning Schisme.

the nature of them; and they on the contrary strengthen themselves, who through the iniquity of men and times, are injuriously charged with them.

*Schisme* (for of *Heresie* we shall not now treat, except it be by accident, and that by occasion of a general mistake, spread through all the writings of the Ancients, in which their names are familiarly confounded) *Schisme*, I say upon the very found of the word imports Division; Division is not but where *Communion* is or ought to be: Now *Communion* is the strength and ground of all Society, whether Sacred or Civil; whosoever therefore they be that offend against the common society and friendliness of men, if it be in civil occasions, are guilty of Sedition and Rebellion; if it be by reason of Ecclesiastical difference, they are guilty of *Schisme*: So that *Schisme* is an Ecclesiastical Sedition, as Sedition is a lay *Schisme*, yet the great benefit of *Communion*; notwithstanding in regard of divers distempers men are subject to Dissention and Disunion are often necessary; For when either false and uncertain Conclusions are obtruded for truth, and Acts either unlawful, or ministering just scruple are required of us to be perform'd, in these cases, consent were conspiracy, and open contestation is not faction or *Schisme*, but due Christian animosity.

For the opening therefore of the nature of *Schisme*, something must be added by way of difference to distinguish it from necessary separation, and that is, that the cause upon which Division is attempted, proceed not from Passion, or from Distemper, or from Ambition, or Avarice, or such other ends, as humane folly is apt to pursue, but from well weighed and necessary reasons, and that when all other means having been tryed, nothing will serve to save us from guilt of Conscience, but open separation; so that *Schisme*, if we would define it, is nothing else but an unnecessary separation of Christians from that part of the visible Church, of which they were once members; now as in

Mutinies



Mutinies and civil Dissentions, there are two Attendants in ordinary belonging unto them; one the choice of one Elector or Guide, in place of the general or ordinary Governor, to rule and Guide; the other the appointing of some public place or Rendezvous, where public Meetings must be celebrated. So in Church-dissentions and quarrels, two appurtenances there are, which serve to make *Schisme* complear.

First, in the choice of a Bishop, in opposition to the former, (a thing very frequent amongst the Ancients, and which many times was the cause and effect of *Schisme*.)

Secondly, the erecting of a new Church and Oratory, for the dividing parts to meet in publicly. For till this be done, the *Schisme* is but yet in the womb.

In that late famous Controversie in Holland *De Prædestinatione & auxilio*, as long as the disagreeing parties went no further than Disputes and Pen-combats, the *Schisme* was all the while unhatch'd; but as soon as one party swept an old *Cloyster*, and by a pretty Art suddenly made it a Church; by putting a new Pulpit in it, for the separating party there to meet; now what before was a Controversie became a formal *Schisme*. To know no more than this, if you take it to be true, had been enough to direct how you are to judge, and what to think of *Schisme* and *Schismaticke*; yet because of the Ancients, (~~by whom it is usually~~) much is said, and many fearful dooms pronounced in this case. We will descend a little to consider of *Schisme* as it were by way of Story, and that partly further to open that which we have said in general by instancing in particulars, and partly to disabuse those who reverencing Antiquity more then needs, have suffered themselves to be scared with imputation of *Schism*, above due measure; for what the Ancients spake by way of censure of *Schisme* in general, is most true; for they saw (and it is no great matter to see so much that unadvised and open fancy to break the knot of union, betwixt man and man (especially amongst Christians,

unadvisedly

upon

upon whom above all other kind of men, the tie of love, and Communion doth most especially rest) was a crime hardly pardonable, and that nothing absolves men from the guilt of it, but true and unpretended conscience, yet when they came to pronounce of *Schisme* in particular (whether it was because of their own interest, or that they saw not the Truth, or for what other cause God only doth know) their judgments many times (to speak most gently) are justly to be suspected, which that you may see, we will range all *Schisme* into two ranks.

There

First is a *Schisme*, in which only one party is the *Schismatick*; for where cause of *Schisme* is necessary, there not he that separates, but he that is the cause of separation is the *Schismatick*.

Secondly, there is a *Schisme* in which both parties are the *Schismaticks*; for where the occasion of separation is unnecessary, neither side can be excused from guilt of *Schisme*.

But you will ask who shall be the judge, ~~what is necessary~~? Indeed it is a question which hath been often made, but I think scarcely ever truly answered, not because it is a point of great depth or difficulty truly to assail it, but because the true solution of it carries fire in the tail of it (for it bringeth with it a piece of Doctrine which is seldom pleasing to Superiors) to you for the present this shall suffice.

If so be you be *animo defecato*, if you have cleared your self from sloth and growns, if neither sloth, nor fear, nor ambition, nor any tempting spirit of that nature abuse you (for these and such as these, are the true impediments, why both that, and other questions of the like danger are not truly answer'd) if all this be, and yet you know not how to frame your resolution, and settle your self for that doubt; I will say no more of you than was said of *Papias*, St. *John's* own Scholar, your abilities are not so good as I presumed.

But to go on with what I intended, and from ~~that~~ diverted me, that you may the better judge of that nature of

x which that interloping question

*Schismes*

*Schismers* by their occasions, you shall find that all *Schismers* have crept into the Church by one of these three wayes, either upon matter of fact, or upon matter of opinion, or point of ambition; for the first, I call that matter of fact, when something is required to be done by us, which either we know, or strongly suspect to be unlawful; so the first notable *Schisme*, of which we read in the Church, contained in it matter of fact, for it being upon error taken for necessary, that an *Easter* must be kept, and upon worse than error (if I may so speak) for it was no less than a point of *Judaisme* forced upon the Church, upon worse than error, I say, thought further necessary that the ground of the time for keeping of that Feast must be the rule left by *Moses* to the *Jews*, there arose a stout question, Whether we were to celebrate with the *Jews* on the fourteenth *Moon*, or the *Sunday* following? This matter though most unnecessary, most vain, yet caused as great a combustion as ever was in the Church, the *West* separating and refusing Communion with the *East*, for many years together: In this fantastical hurry I cannot see but all the world were *Schismatics*, neither can any thing excuse them from that imputation, excepting only this, that we charitably suppose that all parties did what they did out of conscience, a thing which befel them through the ignorance of their Guides, (for I will not say through their malice) and that through the just judgment of God, because through sloath and blind obedience men examined not the things which they were taught, but like beasts of burthen, patiently couch down, and indifferently underwent whatsoever their Superiors laid upon them; by the way, by this we may plainly see the danger of our appeal to Antiquity, for resolution in controverted points of Faith, and how small relief we are to expect from thence; for if the discretion of the chiefest Guides and Directors of the Church, did in a point so trivial, so inconsiderable, so mainly fail them, as not to see the truth in a subject, wherein.

wherein it is the greatest marvel, how they could avoid the sight of it, can we without the imputation of great grossness and folly, think so poor spirited persons, competent Judges of the questions now on foot betwixt the Churches; pardon me, I know what temptation drew that note from me.

The next Schisme which had in it matter of fact, is that of the *Donatists*, who was perswaded (at least pretended so) that it was unlawful to converse or communicate in holy duties with men stained with any notorious sin; for howsoever, that *Austin* do specify only the *Thurificati & Traditores* and *Libellatici*, &c. as if he separated only from those, whom he found to be such, yet by necessary proportion, he must referre to all notorious sinners; upon this he taught that in all places, where good and bad were mixt together, there could be no Church by reason of Pollution, ~~communicating~~ from sinners, which blasted righteous persons, which conversed with them, and made all unclean; on this ground, separating himself from all that he list to suspect, he gave out, that the Church was no where to be found but in him, and his Associates, as being the only men among whom wicked persons found no shelter, and by consequence the only clean and unpolluted company, and therefore the only Church. Against this Saint *Augustine* laid down this Conclusion, *Unitatem Ecclesie per totum mundum disperse, præsequam non esse differendam*, which is indeed the whole summe of that Fathers disputation against the *Donatists*. Now in one part of this Controversie, one thing is very remarkable. The truth was there, where it was by meer chance, and might have been on either side, the reason brought by either party notwithstanding; for though it were *De facto*, false, that *pars Donati* shut up in *Africk* was the only Orthodox party, yet it might be true, notwithstanding any thing St. *Augustine* brings to confute it; and on the contrary,

reprobating as it  
were.

propter non nul-  
lorum peccata

contrary, though it were *de facto* true, that the part of Christians dispersed over the whole earth were Orthodox, yet it might have been false, notwithstanding any thing Saint *Augustine* brings to confirm it. For where or amongst whom or how many the Church shall be, or it is a thing indifferent it may be in any number more or less, it may be in any Place, Countrey, or Nation, it may be in all, and for ought I know, it may be in none, without the prejudice to the definition of a Church, or the truth of the Gospel, North or South many or few, dispersed in many Places, or confined to one: None of these do either prove or disprove a Church.

Now this *Schisme*, and likewise that former, to a wise man that well understands the matter in Controversie, may afford perchance matter of pity, to see men so strangely distracted upon fancy, but of doubt or trouble what to do it can yield none; for though in this *Schisme* the *Donatist* be the *Schismatick*, and in the former both parties be equally engaged in the *Schisme*, yet you may safely upon your occasions communicate with either, if so be you flatter neither in their *Schisme*: For why might not it be lawful to go to Church with the *Donatist*, or to celebrate *Easter* with the *Quartodeciman*, if occasion so require? since neither Nature, nor Religion, nor Reason doth suggest any thing of moment to the contrary? For in all publick Meetings pretending holiness, so there be nothing done, but what true Devotion and Piety brook, why may not I be present in them, and use communication with them? Nay, what if those to whom the execution of the publick service is committed, do something either unseemly or ~~suspicious~~, or peradventure unlawful? what if the garments they wear be censured, nay indeed be suspicious? what if the gesture of adoration ~~be~~ be used to the Altars, as now we have learned to speak? What if the *Homilist* have Preached,

superstitious

or delivered any Doctrine of the Truth, of which we are not well perswaded? a thing which very often falls out; yet for all this we may not separate, except we be constrained personally to bear a part in themselves: The Priests under Ely had so ill demeaned themselves about the dayly sacrifice, that the Scripture tells us, they made them to stink, yet the People refused not to come to the Tabernacle, nor to bring their Sacrifice to the Priest, for in those *Schismes* which concern fact, nothing can be a just cause of refusing of Communion, but only to require the execution of some unlawful or suspected act, for not only in reason, but in Religion too, that *Maxime* admits of no release, *Cantissimi ejusq; Præceptum quod dubitas ne faceris*, long it was ere the Church fell upon *Schisme*, upon this occasion, though of late it hath had very many; for until the second Council of Nîer, in which concileable Superstition and Ignorance did conspire, I say, until the Rout did set up Image-worship, there was not any remarkable *Schisme* upon just occasion of fact, all the rest of *Schismes* of that kind were but wantons, this was truly serious; in this the *Schismatical* party was the Synod it self, and such as conspired with it; for concerning the use of Images in Sacrifices,

First, it is acknowledged by all that it is a thing unnecessary.

Secondly, it is by most suspected.

Thirdly, it is by many held utterly unlawful; can then the enjoying of such a thing be ought else but abuse? or can the refusal of Communion here be thought any other thing than duty? Here or upon the like occasion to separate, may peradventure bring personal trouble or danger (against which it concerns any honest man, to have *pel- lus Preparatum*) further harm it cannot do, so that in these cases you cannot be to seek what to think, or what you have to do.

Come



Come we then to consider a little of the second sort of *Schisme*, arising upon occasion of variety of opinion, it hath been the common disease of Christians from the beginning, not to content themselves with that measure of faith which God and Scriptures have expressly afforded us, but out of a vain desire to know more then is revealed, they have attempted to devise things, of which we have no light, neither from Reason nor Revelation; neither have they rested here, but upon pretence of Church-authority (which is none) or Tradition (which for the most part is but feigned) they have peremptorily concluded, and confidently imposed upon other a necessity of entertaining conclusions of that nature, and to strengthen themselves, have broken out into Divisions and Factions, opposing man to man, Synod to Synod, till the peace of the Church vanished, without all possibility of recall: hence arose those ancient, and many separations amongst Christians, occasioned by *Arianisme*, *Eutychianisme*, *Nestorianisme*, *Photinianisme*, *Sabellianisme*, and many more both ancients, and in our own time, all which indeed are but names of *Schisme*; howsoever in the common language of the Fathers, they were called *Heresies*, for *Heresie* is an act of the will, not of the reason, and is indeed a lye and not a mistake, else how could that of *Austin* go for true, *Errare possum*, *Hereticus esse nolo*: indeed *Manichianisme*, *Valentinianisme*, *Macedonianisme*, *Mahometisme*, are truly and properly *Heresies*: For we know that the Authors of them received them not, but invented them themselves, and so knew what they taught to be a lye; but can any man avouch that *Arius* and *Nestorius*, and others that taught erroneously concerning the Trinity, and the person of our Saviour, did maliciously invent what they taught, and not rather fall upon it by error and mistake? till that be done, and upon good evidence, we will think no worse of all parties than needs we must, and take these Rents in



the Church to be at the worst but *Schismers*, upon matter of opinion, in which case what we are to do, is not a point of any great depth of understanding to discover, if so be distemper and partiality do not intervene: I do not see, that *opinionum varietas & opinantium unitas*, are *Adversaria*, or that men of different opinions in Christian Religion; may not hold communion in *Sacris*, and both go to one Church, why may I not go, if occasion require, to an *Arian Church*, so there be no *Arianisme* exprest in their Liturgy; and were Liturgies and publick Forms of Service so framed, as that they admitted not of particular and private fancies, but contained only such things, as in which all Christians do agree; *Schismes* on opinion were utterly vanished; for consider of all the Liturgies that are and ever have been, and remove from them whatsoever is scandalous to any party, and leave nothing but what all agree on, and the ~~end~~ shall be, that the publick Service and Honour of God shall no ways suffer. Whereas to load our publick Forms, with the private fancies upon which we differ, is the most sovereign way to perpetuate *Schisme* unto the worlds end; Prayer, Confession, Thanksgiving, Reading of Scriptures, Administration of Sacraments in the plainest and the simplest manner, were matter enough to furnish out a sufficient Liturgy, though nothing either of private opinion, or of Church Pomp, of Garments, or prescribed Gestures, of Imagery, of Musick, of matter concerning the Dead, of many superfluities which creep into the Church, under the name of Order and Decency, did interpose it self.

To charge Churches and Liturgies with things unnecessary, was the first beginning of all superstition, and when scruple of conscience began to be made or pretended, there *Schisme* began to break in; if the special Guides and Fathers of the Church would be a little sparing of incumbering Churches with superfluities, or not over-rigid either

in

in reviving obsolete Customes, or imposing new, there would be farre less cause of *Schisme*, or *Superstition*, and all the inconvenience were likely to ensue would be but this, they should in so doing yield a little to the imbecillity of their Inferiours, a thing which *St. Paul* would never have refused to do; mean while wheresoever false or suspected opinions are made a piece of Church-Liturgy, he that separates is not the *Schismatick*, for it is alike unlawful to make profession of known or suspected falshood, as to put in practise unlawful or suspect actions.

The third thing I named for matter of *Schisme* was *Ambition*, I mean *Episcopal Ambition*, shewing it self especially in two heads, one concerning Pluralities of *Bishops*, in divers Seas. *Aristotle* tells us, that necessity <sup>in the same Sea,</sup> causeth but small faults, but Avarice and Ambition <sup>another concur-</sup> were the Mother of great Crimes; *Episcopal Ambition* <sup>ring the superiority of Bishops.</sup> hath made this true, for no occasion hath produced <sup>Janguinary</sup> more frequent, more continuous, more ~~fanguinary~~ *Schismes*, than this hath done, the Seas of *Alexandria*, of *Constantinople*, of *Antioch*, and above all of *Rome*, do abundantly shew thus much; and all Ecclesiastical stories witnesse no lesse, of which the greatest ~~that~~ <sup>part</sup> consists of factionating and tumultuating of great and potent *Bishops*.

*Soerates* Apologizing for himself, that professing to write an Ecclesiastical story, he did oft-times interlace the actions of secular Princes and other civil business, tells us that he did this to refresh his Reader, who otherwise were in danger to be cloyd by reading so much of the Acts of unquiet and unruly *Bishops*, *ὅτι οὐ κατ' ἀλλήλων ἐτύμουν*, in which as a man may say, they made butter and cheese one of another, for *τύμουν*, that I may shew you a cast of my old Office, and open you a myserie in Grammer, properly signifies to make butter and cheese, and because these are not made without much agitation of the milk, hence *τύμουν*, by a borrowed

borrowed and translated signification, signifies to do things with much agitation and tumult.

But that I may a little consider of the two heads, I but now specified, the first I mentioned was the, *Prædictio* of Bishops in one Sea. For the general practise of the Church, since the beginning, at least since the original of Episcopacy, as now it is, was never to admit at once more than one Bishop in one Sea, and so far in this point have they been careful to preserve unity, that they would not have a Bishop in his Sea to have two Cathedral Churches which thing lately brought us a Book out of France, *De Monocathæ Episcoporum*, written by occasion of the Bishops of *Langres*: who I know not upon what fancy could not be content with one Cathedral Church in his Diocess, but would needs have two, which to the Author of that work seems to be a kind of Spiritual Polygamy, it fell out amongst the Ancients very often; sometimes upon occasion of difference in opinions, sometimes because of those who were interested in the choice of Bishops; that two and sometimes more were set up, and all parties striving to maintain their own Bishop, made themselves several Churches, several Congregations, each refusing to participate with others, and many times proceeding to mutual Excommunications; this is that which *Cyprian* calls *Erigere Altare contra Altare*, to this doth he impute the Original of all Church disorders; and if you read him, you would think, he thought no other Church-tumult to be *Schisme* but this: This perchance may plead some excuse, for though in regard of Religion it self, it matters not whether there be one or more Bishops in one Diocess; for *Epiphanius* reckoning up the Bishops of *Rome*, makes *Peter* and *Paul* the first: and *St. Augustine* acknowledgeth for a time he sate fellow Bishop with his Predecessor, though he excused it, that he did so being ignorant that the contrary

Pluralities

-gama

trary had been decreed by the Council of Nice, yet it being a thing very convenient for the peace of the Church to have it so, neither doth it any whit favour of ~~their~~ misdemeanor, their punishment sleeps <sup>via</sup> not, who unnecessarily and wantonly go about to infringe it.

But that other head of *Episcopal Ambition*, concerning *Supremacy of Bishops* in divers Seas, one claiming *Supremacy* over another, as it hath been from time to time, a great trespassse against the Churches Peace, so it is now the finall ruine of it. The *East* and *West* through the fury of the two prime Bishops, being irremediably separated without all hope of Reconciliation. And besides all this mischief, it is founded on a vice contrary to all Christian humility, without which no man shall see his Saviour; for they do but abuse themselves and others, that would perfwade us, that Bishops by *Christs* institution have any superiority over other men further than of Reverence, or that any Bishop is Superior to another further than positive order agreed upon amongst Christians hath prescribed: for we have believed him that hath told us, that in *Iesus Christ* there is neither high nor low, and that in giving honour, every man should be ready to preferre another before himself; which saying cuts off all claim certainly of Superiority, by title of Christianity, except men think that these things were spoken only to poor and private men. Nature and Religion agree in this, that neither of them hath an hand in this Heraldry of *Secundum sub & supra*, all this comes from Composition and Agreement of men amongst themselves, wherefore this abuse of Christianity to make it Lacquey to Ambition, is a vice for which I have no extraordinary name of Ignominy, and an ordinary I will not give it, lest  
you

you should take so transcendent a vice to be but trivial.

Now concerning *Schisme* arising upon these heads, you cannot be for behaviour much to seek, for you may safely communicate with all parties as occasion shall call you, and the *Schismaticks* here are all those who are head of the faction, together with all those who foment it: for private and indifferent persons, they may be spectators of these contentions as securely in regard of any peril of Conscience (for of danger in Purse or Person, I keep no account) as at a Cock-fight where Serpents fight, who cares who hath the better? the best wish is that both may perish in the fight.

And for Conventicles, of the nature of which we desire to be informed, thus much in general evidently appears, that all Meetings upon an unnecessary separation are to be so-stiled, so that in sense a Conventicle is nothing else but a Congregation of *Schismaticks*, yet time hath taken leave sometimes to fix this name upon good and honest Meetings, and that perchance not altogether without good reason; for with~~in~~ publick Religious Meetings thus it fares: First, it hath been at all times confessed necessary, that God requires not only inward and private Devotion, when men either in their hearts and Closets, or within their private walls, pray, praise, confess and acknowledge; but he further requires all those things to be done in publick, by troops and shoales of men, and from hence have proceeded publick Temples, Altars, forms of service, appointed times, and the like, which are required for open Assemblies, yet whilst men ~~are~~ truly pious, all Meetings of men for mutual help of piety and devotion wheresoever and by whomsoever celebrated, were permitted, without exception.

But

The proper

were

But when it was espyed that ill affected persons abused private Meetings, whether Religious or Civil to evil ends, Religious to gross impiety, as appears in the *Ethnick Ethnism*, and *Bartholomae*, and Christian Meetings under the Pagan Princes, when for fear they durst not come together in open view, were charged with foul imputations, as by the report of Christians themselves plainly appears, and civil Meetings many times under pretence of friendly and neighbourly visits, sheltered treasonable attempts against Princes and Common-wealths.

Hence both Church and State joyned, and jointly gave order for Forms, Times, Places of publick Meetings, whether for Religious or Civil ends, and all other Meetings whatsoever, besides those of which both Time and Place, are limited: They censured for Routs and Riots, and unlawful Assemblies in the State, and in the Church for Conventicles.

So that it is not lawful, no not for prayer, for hearing, for conference, for any other Religious Office whatsoever, for people to assemble otherwise, than by publick Order is allowed; neither may we complain of this in times of corruption, for why should men desire to do that suspiciously in private which warrantably may be performed in publick.

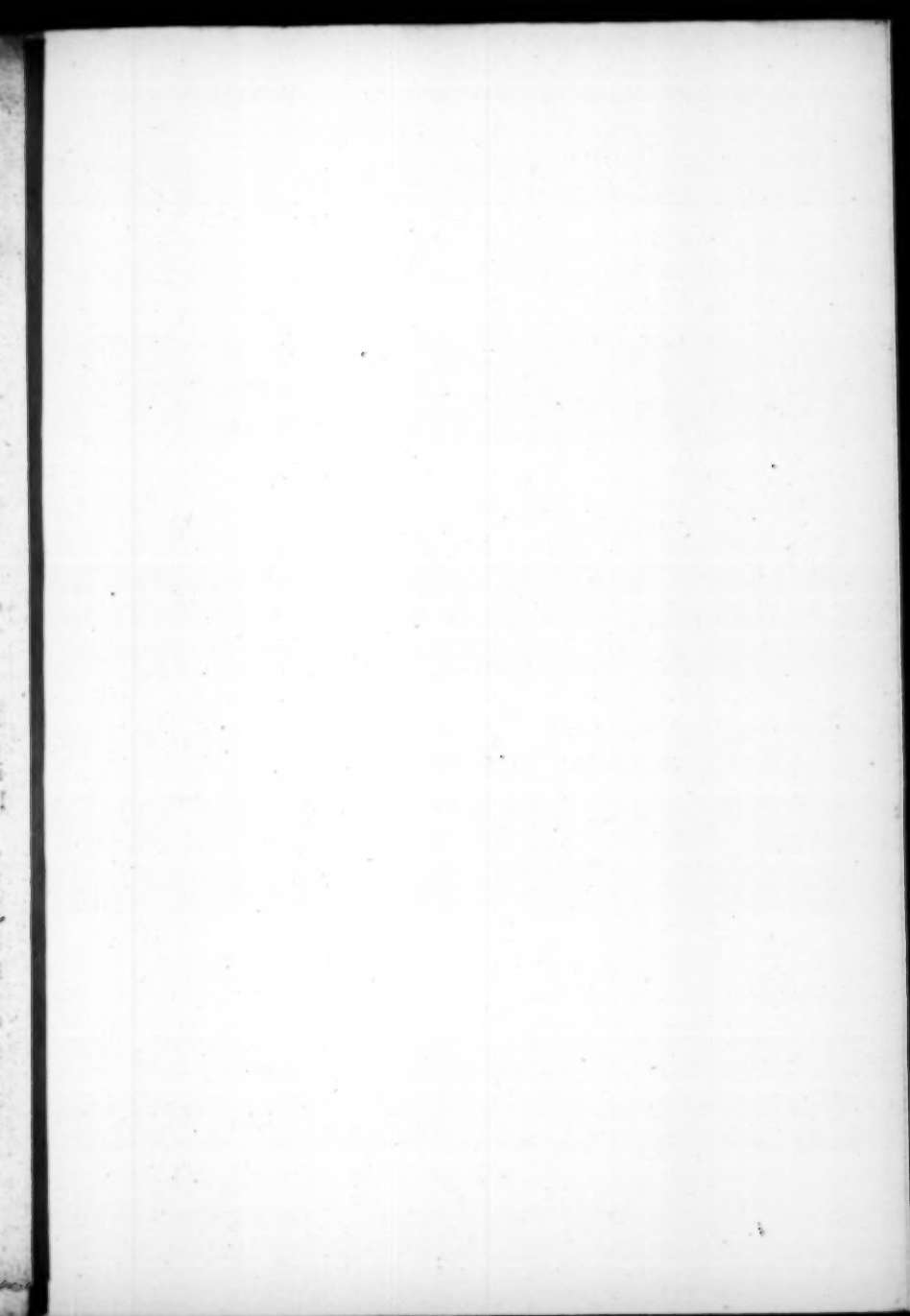
But in times of manifest corruptions and persecutions, wherein Religious assembling is dangerous, private Meetings howsoever, besides publick order are not only lawful, but they are of necessity and duty, else how shall we excuse Meetings of Christians for publick Service, in time of danger and persecutions, and of our selves in *Queen Maries* dayes? and how will those of the Roman Church amongst us, put off the imputation of Conventicling, who are known amongst us privately to assemble for Religious exercise against all established order, both



in State and Church? For indeed all pious Assemblies  
 in times of persecution and corruptions howsoever pra-  
 ctised, are indeed or rather alone the lawful Con-  
 gregations, and publick Assemblies, though ac-  
 cording to form of Law, are indeed no-  
 thing else but Riots and Convencicles,  
 if they be stained with corruption  
 and superstition.

**FINIS.**





my dearth, the more I am  
drawn to thee: now, whole  
body and soul is ready  
to be in heavenly life.  
H. I have seen, and the  
common way of men, by  
the separation of the spirit from  
the flesh: but for him, God  
will not: and I have seen  
many more: but him and I have  
seen: thus I see in this  
world: it will be happy  
to be in the world, and in  
the world, to be in the world.  
O God, give us to walk close  
and constantly with thee, for  
what else, then, shall we  
say, thy dearth, through which  
I have seen corruption, for that  
my soul may be in the  
world.

THE  
BREATHINGS  
OF THE  
Devout Soul.

---



---

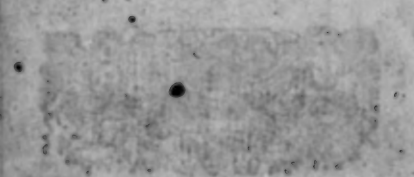
LONDON,  
Printed, 1648.

THE

OF THE

DEVELOPMENT

OF THE



OF THE

LONDON

Printed 1848

W. G. & Co. Printers



THE  
BREATHINGS  
OF THE  
Devout Soul.

I.

**B**lessed Lord God;  
thou callest me to  
obedience; and  
fain would I fol-  
low thee: but  
what good can this wretched  
heart of mine be capable of,  
except thou put it there? thou  
know'st I cannot so much as  
wish.

wish to think well without thee; I have strong powers to offend thee; my sins are my own; but whence should I have any inclination to good but from thee, who art only, and all good? Lord, work me to what thou requirest, and then require what thou wilt.

## II.

Lord God, whither need I go to seek thee? Thou art so with me, as that I cannot move but in thee. I look up to heaven; there I know thy Majestie most manifests it self; but withall, I know that being here thou art never out of thy heaven, for it is thy presence onely that makes heaven; Oh give me to enjoy

joy thee in this lowest region  
of thine heavenly habitation;  
and as in respect of my natu-  
rall being, I live and move in  
thee, so let me not live and  
move spiritually, but with  
thee, and to thee.

## III.

Whither now, O whither  
do ye rove O my thoughts?  
Can ye hope to finde rest in  
any of these sublunary con-  
tentments, Alas? how can  
they yeeld any stay to you,  
that have no settlement in  
themselves? Is there not e-  
nough in the infinite good to  
take you up; but that ye will  
be wandering after earthly va-  
nities? Oh my Lord, how  
justly mightest thou cast me  
off with scorn, for casting any  
affective



affective glances upon so base a rival? Truly Lord, I am ashamed of this my hatefull inconstancy; but it is thou only that must remedy it; O thou that art the father of mercies pity my wildnesse, and weak distractions: Take thou my heart to thee, it is thine own; keep it with thee, tye it close to thee by the cords of love, that it may not so much as cast down an eye upon this wretched and perishing world.

## IIII.

Lord, I confesse to my shame, thou art a great loser by me; for, besides my not improving of thy favors, I have not kept even-acknowledgements with thee; I have not  
justly

justly tallied up thy inestimable benefits: Thy very privative mercies are both without, and beyond my account; for every evill that I am free from, is a new blessing from thee; That I am out of bondage, that I am out of pain and misery, that I am out of the dominion of sin; out of the tyranny of Satan, out of the agonies of an afflicted soul; out of the torments of hell: Lord, how unspeakable mercies are these? Yet, when did I bless thee for any of them? Thy positive bounties I can feel, but with a benumbed and imperfect sence. Lord, do thou enlarge, and invenerate my heart, make me truly sensible, as of my good received;

so

so of my escaped evils ; and  
take thou to thy self the glory  
of them both.

## V.

Ah my Lord God , what  
heats and colds do I feel in my  
soul ? Sometimes I finde my  
self so vigorous in grace , that  
no thought of doubt dare  
shew it self ; and me thinks I  
durst challenge my hellish  
enemies ; another while I feel  
my self so dejected and heart-  
lesse, as if I had no interest in  
the God of my salvation, nor  
never had received any cer-  
tain pledges of his favour :  
What shall I say to this va-  
rious disposition ? Whether,  
Lord, is it my wretchednesse  
to suffer my self to be rob'd  
of thee, for the time, by temp-  
tation ?

tion : or whether is this the  
course of thy proceedings in  
the dispensation of thy graces  
to the sons of men ; that thou  
wilt have the breathings of  
thy Spirit, as where, so how,  
and when thou plearest ?  
Surely, O my God, if I did  
not know thee constant to  
thine everlasting mercies, I  
should be utterly dishearten-  
ed with these sad intervals ;  
now, when my sense failes  
me, I make use of my faith ;  
and am no lesse sure of thee,  
even when I feel thee not,  
then when I finde the clearest  
evidences of thy gracious pre-  
sence. Lord, shine upon me  
with the light of thy counte-  
nance (if it may be ) alwaies ;  
but, when ever that is clou-  
ded, strengthen thou my  
faith ;

faith; so shall I be safe, even  
when I am comfortless.

## VI.

O my God, I am justly  
ashamed to think what favors  
I have received from thee,  
and what poor returns I have  
made to thee: Truly Lord,  
I must needs say, thou hast  
thought nothing either in  
earth, or in heaven too good  
for me; and I, on the other  
side, have grudg'd thee that  
weak and worthless obedi-  
ence which thou hast requi-  
red of me: Alas, what plea-  
sure could I have done to thee  
who art infinite, if I had sa-  
crificed my whole self to thee,  
as thou commandest: Thou  
art, and wilt be thy self,  
though the world were not;

it

it is I, I only that could be a  
gainer by this happy match;  
which in my own wrong I  
have unthankfully neglected;  
I see it is not so much what  
we have, as how we imploy  
it: O thou, that hast been so  
bountiful, in heaping thy rich  
mercies upon me, vouchsafe  
to grant me yet one gift more;  
give me grace and power to  
improve all thy gifts to the  
glory of the giver; otherwise,  
it had been better for me to  
have been poor, then ingrate-  
ful.

## VII.

Ah Lord, What struggling  
have I with my weak fears?  
how do I anticipate my evils  
by distrust? What shall I  
do when I am old? How  
shall

shall I be able to indure pain?  
 How shall I pass through the  
 horrid gates of death? Oh  
 my God, Where is my faith  
 that I am thus surprized?  
 Had I not thee to up-hold,  
 and strengthen my soul, well  
 might I tremble and sink un-  
 der these cares; but now,  
 that I have the assurance of so  
 strong an helper, as com-  
 mands all the powers of hea-  
 ven, earth, and hell, what a  
 shame is it for me to give so  
 much way to my wretched  
 infidelity, as to punish my  
 self with the expectation of  
 future evils? Oh for the  
 victorie that overcomes the  
 world, *even our faith*; Thou  
 O God, art my *refuge and*  
*strength, a very present help in*  
*trouble*; therefore will I not  
 fear

1 Joh. 5. 4.

Psal. 46. 1.

1.



feare though the earth be removed, and though the mountains be carried into the midst of the Sea.

## VIII.

Lord, I made account my daies should have been but an inch; but thou hast made them *a span long*; having drawn out the length of a crazie life beyond the period of my hopes: It is for something, sure, that thou hast thus long respited me from my grave, which look't for me many years ago: Here I am, O my God, attending thy good pleasure; Thou know'st best what thou hast to do with me; Dispose of me as thou wilt; Only make me faithfull in all thy services,

Psal. 39. 6.

ces, resolute to trust my self with thee in all events, carefull to be approved of thee in all my waies, and crown my decayed age with such fruits as may be pleasing to thee, and available to the good of many, Lastly, let me live to thee, and die in thee.

## IX.

How oft, Lord, have I wondred to see the strange carriage of thine administration of these earthly affaires; and therein to see thy marvailous wisdom, power, goodness, in fetching good out of evill! Alas, we wretched men are apt enough to fetch the worst of evils, out of the greatest good; *turning the grace of thee our God into wantonnesse:*

innocence: but how have I seen  
 thee, of liveless stones to raise  
 up children to *Abraham*, of  
 sinners to make Saints? out  
 of a desperate confusion to  
 fetch order; out of a bloody  
 war, an happy peace; out of  
 resolutions of revenge, love;  
 out of the rock, water; out  
 of a persecuter, an Apostle?  
 How can I be discouraged  
 with unlikelihoods, when I  
 see thee work by contraries?  
 It is not for me, O my God,  
 to examine or pre-judge thy  
 counsailes; talle what waies  
 thou wilt, so thou bring me  
 to thine own end; all paths  
 shall be direct that shall leade  
 me to blessedness.

X.

How many good purposes,

O

O my God, have I taken up, & let fall to the ground again without effect? how teeming hath this barren womb of my heart been of false conceptions? but especially, when thy hand hath been smart and heavy upon me in mine affliction, how have I tasked my self with duties, and revived my firme resolutions of more strict obedience, which yet upon the continuance of my better condition, I have slackened? Lord, it is from thee that I purposed well; it is from my own sinfull weakness that I failed in my performances. If any good come me, the will and the deed must be both thine; *The very preparations of the heart* are from thee; and if I have devised my

Prov. 16.1.

Prov. 16.9.

my way, it must be thou that directest my steps : O God, do thou ripen and perfect all the good motions that thou puttest into my soul ; and make my health but such as my sickness promised.

## X I.

Every man, Lord, is unwilling that his name should dye; we are all naturally ambitious of being thought on when we are gone ; those that have not living monuments to perpetuate them, affect to have dead ; if *Absolon* have not a son, he will yet erect a pillar : yet when we have all done, time eats us out at the last ; *There is no remembrance of the wise more then of the foole for ever ; seeing that which now*  
P . is,

Ecclesi 1.16.

it, in the dates to come shall all  
be forgotten. O God, let it be  
my care and ambition, what  
ever become of my memory  
here below, that my name  
may be recorded in Heaven.

## XII.

Thy wise providence, O  
God, hath so ordered it, that  
every mans minde seeks and  
findes contentment in some  
thing; otherwise it could not  
be (since we must meet with  
so frequent crosses in the  
world) but that mans life  
would be burdensome to  
him; one takes pleasure in his  
hauke or hound; another in  
his horses and furnitures; one  
in fair buildings; another in  
pleasant walks and beautiful  
gardens; one in travailing  
abroad

abroad; another in the enjoying of the profits and pleasures of his home; one in the increase of his wealth; another in the titles of his honor; one in a comfortable wife, another in loving and dutiful children; but when all is done, if there be not somewhat els to uphold the heart in the evil day; it must sink. O God, do thou possess my soul of thee; let me place all my felicity in the fruition of thine infinite goodness; for I am sure the worst of the world hath not power to render me other then happy.

## XIII.

O Lord God, under how opposite aspects do I stand; from the world & how vari-

ously am I construed by men:  
One pities my condition, ano-  
ther praises my patience; One  
favors mee out of the opinion  
of some good that he thinks  
he sees in mee, another dislikes  
me for some imagined evil:  
What are the eyes, or tongues  
of men to mee? Let me  
not know what they say, or  
think of me, and what am I  
the better or worse for them;  
they can have no influence  
upon me without my own  
apprehension: All is in what  
termes I stand with thee, my  
God, if thou be pleased to  
look upon me with the eye of  
thy tender mercy and com-  
passion, What care I to be  
unjustly brow-beaten of the  
world? If I may be blessed  
with thy favour, let me be

vltuo

e 9

made



made a gazing-stock to the  
world, to Angels, and to  
men.

XIV.

Speak Lord, for thy ser-  
vant heareth: What is it  
which thou wouldst have me  
do that I may finde rest to my  
soul? I am willing to exer-  
cise my self in all the acts of  
piety which thou requirest;  
I am ready to fast, to pray, to  
read, to hear, to meditate, to  
communicate, to give alms, to  
exhort, admonish, reprove,  
comfort where thou bidst  
me, and if there be any other  
duty appertaining to devoti-  
on, or mercy, let me serve  
thee in it: But, alas, O my  
God, howsoever I know these  
works are in themselves well-

P 3. pleasing

pleasing unto thee, yet as they  
 fall from my wretchedness,  
 they are stained with so many  
 imperfections, that I have  
 more reason to crave pardon  
 for them, then to put confi-  
 dence in them; and if I could  
 performe them never so ex-  
 quisitely, yet one sin is more  
 then enough to dash all my o-  
 bedience. I see then, O Lord,  
 I well see there is no act that  
 I can be capable to do unto  
 thee, wherein I can finde any  
 repose. it must be thine act to  
 me, which only can effect it;  
 It is thy gracious word, Come  
 unto me all ye that labour, and  
 are heavy laden, and I will give  
 you rest; Lo this rest must be  
 thy gift, not my earning; and  
 what can be freer then gift?  
 Thou givest it then; but to  
 gaine it . . . those

Matth. 11.  
 28.

those that come to thee; not  
 to those that come not; To  
 those that come to thee laden  
 and labouring under the sense  
 of their own wretchedness;  
 not to the proud, and care-  
 less: O Saviour, thy sinner  
 is sufficiently laden with the  
 burden of his iniquities; lade  
 thou me yet more with true  
 penitent sorrow for my sins;  
 and enable me then to come  
 unto thee by a lively faith;  
 Take thou the praise of thine  
 own work; Give me the  
 grace to come; and give me  
 rest in coming.

## XV.

O blessed Saviour, What  
 strange variety of conceits do  
 I finde concerning thy thou-  
 sand years reign? What

riddles

riddles are in that prophesie; which no humane tongue can aread: where to fix the beginning of that marvailous millenary, and where the end; and what manner of raigh it shall be, whether temporal, or spiritual; on earth, or in heaven; undergoes as many constructions, as there are pens that have undertaken it; and yet (when all is done) I see thine Apostle speaks onely of the souls of thy martyrs, raighing so long with thee; not of thy raighing on earth so long with those Martyrs; How busie are the tongues of men, how are their brains taken up with the indeterminable construction of this enigmaticall truth: when, in the meantime, the care of thy spirituall  
raigh

raign in their hearts, is neglected; O my Saviour, whiles others weary themselves with the disquisition of thy personall raign here upon earth for a thousand years; let it be the whole bent and study of my soul, to make sure of my personall raign with thee in heaven to all eternity.

## XVI.

Blessed be thy name; O God, who hast made a good use even of hell it self; How many Atheous hearts have been convinced by the very operations of Devils: Thole which would with the stupid *Saducees*, perswade themselves there are no spirits; yet when they have sensibly found the marvellous effects wrought

P 5.

even

even by the base instruments of Satan; they have been forced to confesse; Doubtless there is a God that rules the world; for so great powers of evill spirits must necessarily evince the greater powers of good; It is of thy wise and holy dispensation that thy good Angels do not so frequently exhibite themselves, and give so visible demonstrations of their presence to thy Saints, as the evill Angels do to their Vassals, though they are ever as present, and more powerfull; What need they; when thou so mightily over-rulest those malignant spirits, that thou forcest from them thine own glory, and advantage to thy chosen? Lord, how much more shall  
all

all thy other creatures serve  
to thy praise, when thy very  
hellish enemies shall proclaim  
thy justice, goodness, omni-  
potence.

## XVII.

Speculation, O Lord, is  
not more easie then practice is  
difficult; how many have we  
known, who, as it was said  
of the Philosophers of old,  
know how to speak well, but  
live ill; How many have  
written books of Chymistry,  
and given very confident di-  
rections for the finding out of  
that precious stone of the Phi-  
losophers, but how many  
have indeed made gold?  
Practice is that which thou,  
O God, chiefly requirest and  
respectest, who hast said,

1 Cor. 8. 1

Psal. 119.  
112.

Psal 90. 17.

If ye know these things, blessed are ye if you do them; Knowledge puffeth up, but love edifieth: O Lord do thou enlighten mine eyes with the knowledg of thy will; but above all, do thou rectifie my affections, guide my feet into the wayes of thy commandements; apply my heart to fulfill thy statutes alway; and Prosper thou the work of my hands upon me, O prosper thou my handiwork.

## XVIII.

How oft have I wondred, O Lord, at the boldness of those men, who knowing they must shortly die, yet dare do those things which will draw upon them eternity of torments? What shall I say,



say, but, *The fool hath said in his heart, there is no God*; Surely, men love themselves well enough; and would be loth to do that, which would procure them an inevitable misery and pain; Did they therefore believe there were another world, and that they must be called to a strict reckoning for all their actions, and be doomed to an everlasting death for their wicked deeds, they durst not, they could not do those acts which should make them eternally miserable: Let me say to the most desperate ruffian; there is poyson in this cup, drink this draught and thou diest; he would have the wit to keep his lips close, and cast the potion to the ground; were

were it not for their infidelity, so would men do to the most plausible ( but deadly ) offers of sin. O Lord, since I know thy righteous judgments, teach me to tremble at them; restrain thou my feet from every evill way, and teach me so to walk, as one that looks every hour to appear before thy just, and dreadfull Tribunal.

## XIX

The longer I live, O my God, the more do I wonder at all the works of thine hands: I see such admirable artifice in the very least and most despicable of all thy creatures, as doth every day more and more astonish my observation: I need not look  
so

so far as Heaven for matter of  
marvaile ( though therein  
thou art infinitely glorious )  
whiles I have but a spider in  
my window , or a bee in my  
garden , or a worm under my  
feet : every one of these over-  
comes me with a just amaze-  
ment ; yet can I see no more  
then their very out-sides ;  
their inward form which  
gives them their being , and  
operations , I cannot pierce in-  
to ; the less I can know , O  
Lord , the more let me won-  
der ; and the less I can satis-  
fie my self with marvailing at  
thy works , the more let me  
adore the majesty and omni-  
potence of thee that wrought-  
test them.

X X.

Rom. 7. 15.

Alas, my Lord God, what poor, weak, imperfect services are those (even at the best) that I can present thee withal ! How leane, lame, and blemished sacrifices do I bring to thine altar ! I know thou art worthy of more then my soul is capable to perform ; and fain would I tender thee the best of thine own : but, *what I would : hat I do not* ; yea, cannot do : Surely, had I not to do with an infinite mercy, I might justly look to be punished for my very obedience : But now Lord my impotence redounds to the praise of thy goodness ; for were I more answerable to thy justice the glory of thy mercy would be

be so much less eminent in my remission, & acceptance; Here I am before thee, to await thy good pleasure; thou knowest whether it be better to give me more ability, or to accept of that poor ability thou hast given me; but since, when thou hast given me most, I shall still, and ever stand in need of thy forgiveness; Let my humble suit be to thee alwaies, rather for pardon of my defects, then for a supply of thy graces.

XXI.

O my God; how do I see many profane and careless souls spend their time in jollity and pleasure. *The harp and the Viol, the Tabret and the pipe; and wine are in their feasts;* Whiles I that desire to walk

Isa. 5. 12.

walk close with thee, in all conscionable obedience, droop and languish under a dull heaviness, and heeles dejection: I am sure I have a thousand times more cause of joy and cheerfulness, then the merriest of all those wilde and joviall spirits, they have a world to play withall, but I have a God to rejoyce in: their sports are triviall and momentanie, my joy is serious, and everlasting: One dram of my mirth is worth a pound of theirs: But, I confesse, O Lord, how much I am wanting to my self in not stirring up this holy fire of spiritual joy; but suffering it to lie raked up under the dead ashes of a sad neglect: O thou, who art the God of hope,

hope, quicken this heavenly  
affection in my soul; and fill  
me with all joy and peace in be-  
lieving; make my heart so  
much more light then the  
worldlings, by how much my  
state is happier.

Rom. 15.

11.

## XXII.

What shall I do Lord? I  
live and tug (what I may)  
with my naturall corruptions;  
and with the spirittuall wicked-  
nesses in high places which  
lie upon my soul; but some-  
times I am foyled, and go  
halting out of the field; it is  
thy mercy that I live, being  
so fiercely assauled by those  
principalities, and powers;  
it were more then wonder if  
I should escape such hands  
without a wound: Even that

Eph. 6.12.

holy

holy servant of thine who  
strove with thine Angel for a  
blessing, went limping away,  
though he prevailed, what  
mervail is it that so weak a  
wretch as I, striving with ma-  
ny evill Angels for the avoi-  
dance of a curse, come off  
with a maimie, or a scar? But  
blessed be thy name, the  
wounds that I receive are not  
mortall, and when I fall, it  
is but to my knees, whence  
I rise with new courage and  
hopes of victory; Thou who  
art the God of all power, and  
keepest the keys of hell and  
death, hast said, *Resist the De-  
vill, and he will flee from you;*  
Lord, I do and will by thy  
merciful ayd still and ever re-  
sist, make thou my faith as  
stedfast, as my will is reso-  
lute;



lute; Oh still teach thou my  
hands to war, and my fingers to  
fight; arme thou my soul with  
strength; and at last according  
to thy gracious promise,  
crown it with victory.

*Psal. 148:  
1.*

**XXIII.**

Oh Lord God, how am-  
bitious, how covetous of  
knowledg is this soul of  
mine: as the eye is not satisfied  
with seeing, nor the ear filled  
with hearing; no more is the  
mind of man with understand-  
ing; yea, so insatiable is my  
heart, that the more I know,  
the more I desire to know;  
and the less I think I know:  
Under heaven there can be no  
bounds set to this intellectuall  
appetite. O do thou stop the  
mouth of my soul with thy  
self,

*Ecclef. 1.8.*

PC 73. 45

Eccles. 1. 18

Eccles. 1. 18

self; who are infinite; What  
 there is in heaven but that I and  
 there is none upon earth that I  
 desire besides thee. Alas,  
 Lord, if I could know all  
 creatures, with all their forms,  
 qualities, workings; if I  
 could know as much as inno-  
 cent *child*, or wise *Solomon*;  
 Yea more, if I could know all  
 that is done in earth or hea-  
 ven, what were my soul the  
 better, if it have not attained  
 the knowledg of thee. Since,  
 as the Preacher hath most  
 wisely observed, In much  
 wisdom is much grief, and he  
 that increaseth knowledge, in-  
 creaseth sorrow; Oh then, set  
 off my heart from affecting  
 that knowledg whose end is  
 sorrow, and fix it upon that  
 knowledg, which brings e-  
 verlasting

everlasting life: And this is  
life eternal, to know thee the  
only true God; and Jesus Christ  
whom thou hast sent.

Joh. 17.3.

XXIV.

O my God, what mis-  
erable uncertainties there are  
in these worldly hopes! But  
yesterday I made account of  
an eminent advantage of my  
estate, which now ends in a  
deep loss. How did we late-  
ly feed our selves with the  
hope of a firme and lasting  
peace, which now shuts up  
in too much blood? How  
confidently did I relie upon  
the promised favour of some  
great friends, which now  
leave me in the luds, as the  
scorn of (a mis-called) for-  
tune? In how slippery places,

O

O Lord, do our feet stand?  
If that may be said to stand  
which is ever sliding, never  
fixed; And not more slippe-  
ry, then brittle, so as there is  
not more danger of falling,  
then of sinking: With thee,  
O God, with thee only, is a  
constant immutability of hap-  
piness; There let me seek it,  
there let me finde it; and o-  
ver-looking all the fickle ob-  
jects of this vain world, let  
my soul pitch it self up-  
on that blessed immortality  
which ere long it hopes to en-  
joy with thee.

## XXV.

Lord God, What a wearisome circle do I walk in here below, I sleep, and dress, and work, and eat, and work a-  
gain,

gain, and eat again, and undress, and sleep again; and thus wearing out my time finde a satiety in all these, troublesome; Lord, when shall I come to that state, wherein I shall do nothing but injoy thee, do nothing but praise thee; and in that one work shall finde such infinite contentment, that my glorified soul cannot wish to do any other; and shall therein alone bestow a blessed eternity?

## XXVI.

O God, how troublesome and painful do I find this Sun of thine, whose scorching beams beat upon my head? and yet, this excellent creature of thine is that, to which, under thee, we are beholden

Q for

Rev. 16. 9.

for our very life ; and it is thy great blessing to the earth , that it may enjoy these strong and forceable rayes from it ; Oh, Who shall be able to endure the burning flames of thy wrath , which thou intendest for the punishment, and everlasting torment of thine enemies ? And if men shall blaspheme the name of thee the God of heaven , for the great heat of that beneficial creature, what shall we think they will do for that fire which shall be consuming them to all eternity ? Lord keep my soul from those flames, which shall be ever burning, and never, either quenched, or abated.

XXVII.

## XXVII

Which way, O Lord,  
which way can I look, and  
not see some sad examples of  
misery : One wants his  
limbs with *Mephiboseth*, ano-  
ther his sight with *Barthimeus*,  
a third with *Lazarus* wants  
bread, and a whole skin; One  
is pained in his body, another  
plundered of his estate; a third  
troubled in minde; one is  
pined in prison, another tor-  
tured on the rack, a third lan-  
guisheth under the loss of a  
deare son, or wife or hus-  
band; Who am I Lord, that,  
for the present, I enjoy an im-  
munity from all these sor-  
rows? I am sure none groanes  
under them that hath deser-  
ved them more : It is thy

Q<sup>2</sup> mercy,

mercy, thy meer mercy, O my good God, that any of these calamities have fallen beside me; Oh make me truly thankful for thine infinite goodness; and yet onely so sensible of thy gracious indulgence this way; as that when any of these evils shall seize upon mee, I may be no more dejected in the sense of them; then I am now overjoyed with the favor of their forbearance.

## XXVIII.

O blessed God, what variety of gifts hast thou scattered amongst the sons of men? To one thou hast given vigor of body, to another agility, beauty to a third; to one depth of judgment, to another



ther quickness of apprehension ; to one readines and rarity of invention ; to another tendency of memorie ; to one the knowledg of liberal arts, to another the exquisiteness of manuary skill ; to one worldly wealth ; to another honour ; to one a wise heart, to another an eloquent tongue ; to one more then enough, to another contentment with a little ; to one valour, to another sagacity : These favors, O Lord, thou hast promiscuously dispersed amongst both thy friends, and enemies : but oh, how transcendent are those spiritual mercies which thou hast reserved for thine own ; the graces of heavenly wisdom, lively faith, fervent charity,

Q,

firm

firme hope, joy in the holy  
 Ghost. and all the rest of that  
 divine beaue. For any com-  
 petency of the least of thy  
 common blessings I desire to  
 be thankful to thy bounty;  
 (for which of them, O God,  
 can I either merit or requite?)  
 but oh for a soul truly and  
 eagerly ambitious of those  
 thy best mercies; Oh let me  
 ever long for them, and ever  
 be insatiable of them, Oh do  
 thou fill my heart with the  
 desire of them, and let that  
 desire never finde it self fil-  
 led.

## XXIX.

How comfortable a stile  
 is that, O God, which thine  
*Apostle* gives to thine Heaven,  
 whiles he calls it *the inheritance*

of

of the Saints in light? None  
 can come there but Saints;  
 the thrones of this lower  
 world are taken up, common-  
 ly, with wicked men, with  
 beasts, with Devils; but into  
 that heavenly *Jerusalem* no  
 unholy thing can enter; Nei-  
 ther can any Saint be exclu-  
 ded thence; each of them  
 have not only a share, but an  
 entire right to thy glory? And  
 how many just titles are  
 there, O Saviour, to that re-  
 gion of blessedness; It is thy  
 Fathers gift, it is thy pur-  
 chase, it is thy Saints inheri-  
 tance; theirs only in thy right;  
 by thy gracious adoption  
 they are sons, and as sons,  
 heires: co-heirs with thee of  
 that blessed Patrimony; so  
 feoffed upon them, so posses-

Rom. 8. 17.

sed of them, that they can never be disseized: And Lord, how glorious an inheritance it is! An inheritance in light: In light incomprehensible, in light inaccessible: Lo, the most spirituall of all thy visible creatures is light; and yet this light is but the effect, and emanation of one of thy creatures, the Sun; and serves only for the illumination of this visible world; but that supernal light is from the Al glorious beams of thy Divine Majesty, diffusing themselves to those blessed spirits, both Angels, and Souls of thy Saints, who live in the joyful fruition of thee, to all eternity: Alas, Lord, we do here dwell in darkness, and under an uncomfortable opacity,

opacity, whiles thy face is clouded from us with manifold temptations there above, with thee, is pure light, a constant noon-tide of glory; I am here under a miserable and obscure wardship; Oh teach me to despise the best of earth; and ravish my soul with a longing desire of being possessed of that blessed *inheritance of the Saints in light.*

## X X X.

What outward blessing can be sweeter then civill peace? What judgment more heavy then that of the sword? Yet, O Saviour, there is a peace which thou disclaimest; and there is a sword which thou challengest to bring; Peace with our corruptions is war.

Q 5                      against

sed of them, that they can never be disseized: And Lord, how glorious an inheritance it is! An inheritance in light: In light incomprehensible, in light inaccessible: Lo, the most spirituall of all thy visible creatures is light, and yet this light is but the effect, and emanation of one of thy creatures, the Sun; and serves only for the illumination of this visible world, but that supernal light is from the Al glorious beams of thy Divine Majesty, diffusing themselves to those blessed spirits, both Angels, and Souls of thy Saints, who live in the joyful fruition of thee, to all eternity: Alas, Lord, we do here dwell in darkness, and under an uncomfortable opacity,

opacity, whiles thy face is clouded from us with manifold temptations there above, with thee, is pure light, a constant noon-tide of glory; I am here under a miserable and obscure wardship; Oh teach me to despise the best of earth; and ravish my soul with a longing desire of being possessed of that blessed *inheritance of the Saints in light.*

X X X.

What outward blessing can be sweeter then civill peace? What judgment more heavy then that of the sword? Yet, O Saviour, there is a peace which thou disclaimest; and there is a sword which thou challengest to bring; Peace with our corruptions is war.

Q 5                      against

against thee; and that war in our bosomes, wherein the spirit fighteth against the flesh, is peace with thee. O let thy good Spirit raise and foment this holy and intestine war more and more within me. And as for my outward spirituall enemies; how can there be a victory without war; and how can I hope for a crown without victory? O do thou ever gird me with strength to the battle; inable thou me to resist unto blood; make me faithfull to the death, *that thou maist give me the crown of life.*

## XXXL

O Lord God, how subject is this wretched heart of mine to repining, and discontentment?



ment? If it may not have  
what it would, how ready it  
is (like a forward child) to  
throw away what it hath. I  
know and feel this to be out  
of that naturall pride which is  
so deep rooted in me; for  
could I be sensible enough of  
my own unworthinesse, I  
should think everything too  
good, every thing too much  
for me: my very being, O  
Lord, is more then I am ever  
able to answer thee; and how  
could I deserve it when I was  
not? but that I have any  
helps of my wel-beeing here;  
or hopes and means of my  
being glorious hereafter, how  
far is it beyond the reach of  
my soul? Lord, let me finde  
my own nothingness; so  
shall I be thankfull for a little,  
and

and, in my very want, blesse thee.

## XXXII

Where art thou, O my God? whither hast thou withdrawn thy self? it is not long, since I found thy comfortable presence with my soul; now I misse thee, and mourn and languish for thee: Nay, rather, where art thou O my soul? my God is where he was; neither can be any other then himself; the change is in thee, whose inconstant disposition varies continually, and cannot finde it self fixed upon so blessed an object. It will never be better with me, O my God, until it shall please thee to *blesse my heart with thy free Spirit;*

*Spirit*, and to keep it close to thee, that it may not be carried away with vain distractions, with sinful temptations : Lord my God, as thou art alwaies present with me, and canst no more be absent, then not be thy self ; so let me be alwaies with thee, in an humble, and faithfull acknowledg-ment of thy presence ; as I can never be out of thine all-seeing eye ; so let mine eyes be ever bent upon thee who art invisible ; Thou that hast given me eyes, improve them to thy glorie and my happi-ness.

## XXXIII.

My bosome, O Lord, is  
a *Rebecca's* womb, there are  
twins striving within it.

*Jacob*

Gen. 25.  
12.

*Jacob* and *Eſau*, the old man and the new : whiles I was in the barren ſtate of my unregeneration all was quiet within me ; now this ſtrife is both troubleſome, and painful ; ſo as nature is ready to ſay, *If it be ſo, why am I thus?* But withal, O my God, I bleſs thee for this happy unquietneſs ; for I know there is juſt cauſe of comfort in theſe inward ſtruglings ; my ſoul is now not unfruitful, and is contrived with an holy ſeed which wreſtles with my natural corruptions ; and if my *Eſau* have got the ſtart in the priority of time ; yet my *Jacob* ſhall follow him hard at the heele, and happily ſupplant him. And though I muſt nourish them both, as  
mine,

mine, yet I can, through thy grace, imitate thy choice, and say with thee, *Jacob have I loved, and Esau have I hated*; Blessed God, make thou that word of thine good in me, That the elder shall serve the younger.

## XXXIV.

Alas, my Lord God, how small matters trouble me: every petty occurrence is ready to rob me of my peace; so as, we think, I am like some little cock-boat in a rough Sea, which every billow topples up and down, and threatens to sink: I can chide this weak pusillanimity in my self; but it is thou that must redress it: Lord, work my heart to so firme a settled-  
ness

ness upon thee, that it may never be shaken, no not with the violent gusts of temptation, much lesse with the easie gales of secular misaccidents: Even when I am hardest pressed, in the multitude of the sorrows of my heart, let thy comforts refresh my soul; but for these sleight crosses, oh teach me to despise them, as not worthy of my notice, much less of my vexation: Let my heart be taken up with thee, and then, what care I whether the world smile or frown.

## XXXV.

What a comfort it is, O Saviour, that thou art *the first fruits of them that sleep*: Those that die in thee, do but sleep:  
Thou

Thou saidst so, once, of thy  
*Lazarus*; and maist say so of  
him again; he doth but sleep  
still. His first sleep was but  
short, this latter, though long-  
er, is no less true; out of  
which he shall no less surely  
awake at thy second call, then  
he did before at thy first; His  
first sleep and waking was sin-  
gular, this latter is the same  
with ours; we all lie down in  
our bed of earth, as sure to  
wake; as ever we can be to  
shut our eyes; In, and from  
thee, O blessed Saviour, is  
this our assurance; who art  
*the first fruits of them that  
sleep*: The first handfull of  
the first fruits was not pre-  
sented for it self, but for the  
whole field, wherein it grew:  
The vertue of that oblation  
extended

1 Cor. 15.  
23.

Act. 24. 15.

Luk. 14. 14.

extended it self to the whole  
crop: Neither didst thou, O  
blessed Jesu, rise again for  
thy self only, but the power  
and vertue of thy resurrection  
reaches to all thine: so thy  
chosen Vessel tels us: *Christ  
the first fruits, afterwards they  
that are Christs at his coming.*  
So as, though the resurrection  
be of all the dead, both just and  
unjust, yet to rise by the pow-  
er of thy resurrection, is so  
proper to thine own, as that  
thou, O Saviour, hast styled  
it the *resurrection of the just*:  
whiles the rest shall be drag'd  
out of their graves by the  
power of thy God-head to  
their dreadful judgment: Al-  
ready therefore, O Jesu, are  
we risen in thee: and as sure  
shall rise in our own persons;

hymn

The



The Loco-motive faculty is in the head; Thou who art our head art risen, we who are thy members must, and shall follow: Say then, O my dying body, say boldly unto Death, *Rejoyce not over me, O mine enemy, for though I fall, yet I shall rise again*: Yea, Lord, the vertue of thy first fruits diffuseth it self, not to our rising only, but to a blessed immortality of these bodies of ours: for, as thou didst rise immortall and glorious, so shall we by, and with thee; *Who shalt change these vile bodies, and make them like to thy glorious body*. The same power that could shake off death, can put on glory and Majesty: Lay thee down therefore, O my body,

Micah 7. 8.

Phil. 3. 21.

1 Cor. 15.  
42, 43.

body, quietly and cheerfully,  
and look to rise in another  
hute; Thou art sown in cor-  
ruption, thou shalt be raised  
in incorruption; thou art sown  
in dishonour, thou shalt be raised  
in glory; thou art sown in  
weaknesse, but shalt be raised in  
power.

### XXXVI.

In this life, in this death of  
the body; O Lord, I see  
there are no degrees, though  
differences of time; The man  
that dyed yesterday is as truly  
dead, as *Abel* the first man  
that dyed in the world, and  
*Methuselah* that lived nine  
hundred sixty nine years, did  
not more truly live, then the  
childe that did but salute, and  
leave the world; but in the  
life

life to come, and the second death, there are degrees; degrees of blessedness to the glorified, degrees of torments to the damned; the least whereof is unspeakable, unconceivable: Oh thou that art the Lord of life and death, keep my soul from those steps that go down to the chambers of death; and once set it (for higher I dare not sue to go) but over the threshold of glory and blessedness.

## XXXVII.

O Lord my God, I am as very a Pilgrime as ever walked upon thy earth; Why should I look to be in any better condition then my neighbours, then my forefathers? Even the best of them,

Heb. 11. 13.  
14, 15.

them, that were most fixed upon their inheritance, were no other then strangers at home: It was not in the power of the world to naturalize them, much less to make them enroll themselves free-Denizens here below; they knew their country, which they sought, was above; so infinitely rich, and pleasant, that these earthly regions which they must pass thorough, are, in comparison, worthy of nothing but contempt.

My condition is no other then theirs; I wander here in a strange country; What wonder is it, if I meet with forrainers fare, hard usage, and neglect? Why do I intermeddle with the affaires of

a nation that is not mine ?  
Why do I clog my self in my  
way with the base and heavy  
lumber of the world ? Why  
are not my affections home-  
ward ? Why do I not long  
to see and enjoy my fathers  
house ? O my God, thou  
that hast put me into the state  
of a Pilgrim, give me a Pil-  
grims heart, set me off from  
this wretched world wherein  
I am ; let me have to think of  
dwelling here ; Let it be my  
only care how to pass through  
this miserable wilderness to  
the promised land of a blessed  
eternitie.

## XXXVIII.

One Talent at the least, O  
Lord, hast thou put into my  
hand, and that sum is great  
to

Luk. 19. 16.  
17, 18, 19.

to him that is not worth a dram; but, alas, what have I done with it? I confess I have not hid it in a napkin; but have been laying it out to some poor advantage; yet surely the gain is so unanswerable, that I am afraid of an Auditor. I see none of the approved servants in the Gospel brought in an increase of less value then the receipt; I fear I shall come short of the sum. O thou, who justly holdest thy self wronged with the style of *an austere master*, vouchsafe to accept of my so mean improvement; and thou, who valuedst the poor widows mites above the rich gifts cast into thy Treasure, be pleased to allow of those few pounds that my weak endeavors

devours could raise from thy  
stock, and mercifully reward  
thy servant, not according to  
his success, but according to  
his true intentions of glorify-  
ing thee.

## XXXIX.

What a word is this which  
I hear from thee, O Saviour;  
*Behold I stand at the doore and  
knock!* Thou which art the  
Lord of life, God blessed for  
ever, to stand and knock at the  
door of a sinful heart? Oh  
what a praise is this of thy  
mercy and long suffering?  
What a shame to our dull  
neglect and graceless ingrati-  
tude? For a *David* to say I  
*waited patiently upon the Lord;*  
*Truly my soul waiteth upon*  
*God;* it is but meet and come-  
ly,

Pl. 40. 1.

Pl. 63. 1.

Cant. 5. 2.

ly ; for it is no other then the duty of the greatest Monarchs on earth, yea, of the highest Angels in Heaven to attend their Maker ; but for thee the great God of Heaven to wait at the door of us sinful dust and ashes, what a condescension is this, what a longanimity ? It were our happiness, O Lord, if upon our greatest suit and importunity we might have the favor to entertain thee into our hearts ; but that thou shouldst importune us to admit thee, and shouldst wait at the posts of our doors, till thine head be filled with dew, and thy locks with the drops of the night, it is such a mercy, as there is not room enough in our souls to wonder at. In the mean time



time what shall I say to our  
wretched unthankfulness, and  
impious negligence? Thou  
hast graciously invited us to  
thee, and hast said; *knock and  
it shall be opened*; and yet thou  
continuest knocking at our  
doors, and we open not;  
willingly delaying to let in  
our happiness; we know how  
easie it were for thee to break  
open the brasen doors of our  
breasts, and to come in; but  
the Kingdome of Heaven  
suffers not violence from thee,  
though it should suffer it  
from us; Thou wilt do all  
thy works in a sweet and gra-  
cious way; as one who will  
not force, but win love;  
Lord, I cannot open unless  
thou that knock'st for en-  
trance, wilt be pleased to in-

R 2

able

able me with strength to turn the key, and to unbolt this unweldy bar of my soul. O do thou make way for thy self by the strong motions of thy blessed Spirit, into the in-most rooms of my heart; and do thou powerfully incline me to mine own happiness: els, thou shalt be ever excluded, and I shall be ever miserable.

## XLI.

In what pangs couldst thou be, O *Asaph*, that so woful a word should fall from thee, *Hath God forgotten to be gracious?* Surely, the temptation went so high, that the next step had been blasphemie; Had not that good God, whom thy bold weakness questions

questions for forgetfulness,  
in great mercy remembered  
thee, and brought thee speed-  
ily to remember thy self and  
him, that which thou con-  
fessdest to have been infirmity,  
had proved a sinful despair: I  
dare say for thee, that word  
washed thy cheeks with many  
a tear, and was worthy of  
more; For, O God, What  
can be so dear to thee as the  
glory of thy mercy? There is  
none of thy blessed attributes  
which thou desirest to set  
forth so much unto the sons  
of men, and so much abhor-  
rest to be disparaged by our  
detraction, as thy mercy:  
Thou canst, O Lord, forget  
thy displeasure against thy  
people; thou canst forget our  
iniquities, and cast our sins

R 3

out

Micha. 7.  
18, 19.

out of thy remembrance ; but thou canst no more forget to be gracious, then thou canst cease to be thy self ; O my God, I sin against thy justice hourly, and thy mercy interposes for my remission ; but oh keep me from sinning against thy mercy ; What plea can I hope for, when I have made my Advocate mine enemy ?

### XLI.

How happy , O Lord, is the man that hath thee for his God ? He can want nothing that is good ; he can be hurt by nothing that is evill ; his sins are pardoned , his good endeavors are accepted ; his crosses are sanctified ; his prayers are heard ; all that he  
hath

hath are blessings, all that he suffers are advantages; his life is holy, his death comfortable, his estate after death glorious; Oh that I could feel thee to be my God, that I could enjoy an heavenly communion with thee; In vain should earth or hell labour to make me other then blessed.

XLII.

How just a motion is this of thine, O thou sweet finger of Israel; *O love the Lord, all ye his Saints*; Surely they can be no Saints that love not such a Lord; Had he never been good to them, yet that infinite goodness which is in himself, would have commanded love from Saints:

R 4

Yet,

*Psalm 31. 23.*

Yet, how could they have been Saints, if he had wholly kept his goodness to himself? In that then he hath made them Saints, he hath communicated his goodness to them, and challengeth all love from them; and being made such, how infinitely hath he obliged them with all kinds of mercies? How can ye choose O ye Saints but love the Lord? What have ye, what are ye, what can ye be, but from his meer bounty? They are sleight favours that he hath done you for the world; in these his very enemies share with you; How transcendent are his spirituall obligations! Hath he not given you his Angels for your attendants; himself for  
your

your Protector; his Son out of his bosome for your Redeemer; his Spirit for your Comforter; his heaven for your inheritance? If gifts can attract love; O my God, Who can have any interest in my heart but thy blessed self, that hast been so infinitely munificent to my soul? Take it to thee, thou that hast made and bought it; enamour it thoroughly of thy goodness; make me sick of love; yea let me die for love of thee, who hast loved me unto death that I may fully enjoy the perfection of thy love, in the height of thy glory.

## XLIII.

Lord, how have I seen men miscarried into those sins, the

R 5      premo-

1 Kings. 2.  
13.

premonition whereof they would have thought incredible, and their yeildance there-to, impossible? How many *Hazaels* hath our very age yeilded, that if a Prophet should have fore-told their acts, would have said, *Is thy servant a dog that he should do these great things?* Oh my God, why do not I suspect my self? What hold have I of my self more then these other miserable examples of humane frailtie?

Lord God, if thou take off thy hand from me, what wickedness shall escape me? I know I cannot want a tempter; and that tempter cannot want either power, or malice, or skill, or vigilance or baits, or opportunities; and for my self,



self, I find too well, that of my self I have no strength to resist any of his temptations: O for thy mercies sake, uphold thou me with thy mighty hand: stand close to me in all assaults; shew thy self strong in my weakness: Keep back thy servant from presumptuous sins; Let them not have dominion over me; then (onely) shall I be upright, and shall be innocent from the great transgression.

Psal. 19. 13.

## XLIV.

It is thy title, O Lord, and only thine, that thou givest songs in the night: The night is a sad and dolorous season; as the light contrarily is the image of cheerfulness; like as it is in bodily pains and aches,

Job 35. 10.

Ecclesi. 7.

that they are still worst towards night; so it is in the cares and griefs of mind; then they assault us most when they are helped on by the advantage of an uncomfortable darkness: Many men can give themselves songs in the day of their prosperity; who can but howl in the night of their affliction; but for a *Paul* and *Silas* to sing in their prison at mid-night; for an *Asaph* to call to remembrance his song in the night, this comes onely from that Spirit of thine, whose peculiar style is the *Comforter*: And surely, as musick sounds best in the night, so those heavenly notes of praise which we sing to thee our God in the gloomy darkness of our adversity, cannot but be

Act. 16. 25.

Ps. 77. 6.

be most pleasing in thine eare:  
Thine Apostle bids us (which  
is our ordinary wont) when  
we are *merry*, to *sing*, when *af-  
flicted*, to *pray*; but if when  
we are afflicted we can sing,  
(as also when we are merriest  
we can pray) that ditty must  
needs be so much more ac-  
ceptable to thee, as it is a more  
powerful effect of the joy of  
thy Holy Ghost; O my God,  
I am conscious of my own  
infirmity; I know I am natu-  
rally subject to a dull and hea-  
vy dumpishness, under what-  
soever affliction; Thou that  
art the God of all comfort, re-  
medy this heartless dispositi-  
on in me; pull this lead out of  
my bosome; make me not pa-  
tient only, but cheerful under  
my trials, fill thou my heart  
with

with joy, and my mouth with songs in the night of my tribulation.

## X L V.

1 Sam. 16. 7.

It is a true word, O Lord, that thy Seer said of thee long ago; *The Lord seeth not as man seeth*: Man sees the face, thou seest the heart; man sees things as they seem, thou seest them as they are; many things are hid from the eyes of men, all things lie open and displaid before thee. What a madness then were it in me to come disguised into thy presence, & to seek to hide my counsels from thine al-seeing eyes? I must be content, Lord, to be deluded here by fair appearances; for I may not offer to look into the bosoms of men,  
which

which thou hast reserved for thy self; it is only the out-side that I can judg by; Yea, O God, if I shall cast my eyes inward, and look into my own brest, even there I find my self baffled at home; *The heart of man is deceitful above all things; who can know it?* None but those piercing eyes of thine can discover all the windings and turnings of that intricate piece. What would it avail me, O Lord, to mock the eyes of all the world with a semblance of holiness, whilst thou shouldst see me false and filthy? Should I be censured by a world of men, when I am secretly allowed by thee, I could contemn it, yea glory in their unjust reproach; But if thine eye shall note me guil-

ty, to what purpose is all the applause of men? O thou that art the God of truth; do thou open, and dissect this close heart of mine; search every fibre that is in, or about it; and if thou findest any ill blood there, let it out; and if thou findest any hollowness, fill it up; and so work upon it, that it may be approved of thee that madest it; as for men, it shall be alike to me whether they spend their breath or save it.

## XLVI.

Lord God, What a world of treasure hast thou hid in the bowels of the earth, which no eye of man ever did, or shall, or can see? What goodly plants hast thou brought forth

forth of the earth, in wilde,  
unknown regions, which no  
man ever beheld? What great  
wits hast thou shut up in a  
willing obscurity, which the  
world never takes notice of?  
In all which thou shewest,  
that it is not only the use and  
benefit of man which thou re-  
gardest in the great variety of  
thy creation, and acts of ad-  
ministration of the world, but  
thine own glory, and the ful-  
filling of thine own good  
pleasure; and if onely the An-  
gels of heaven be witnesses of  
thy great works, thou canst  
not want a due celebration  
of thy praise; It is just with  
thee, O God, that thou  
shouldst regard only thy blef-  
sed self, in all that thou doest,  
or hast done; for all is thine,  
and

and thou art all: Oh that I could sincerely make thee the perfect scope of all my thoughts, of all my actions; that so we may both meet in one and the same happy end, thy glory in my eternall blessedness.

## XLVII.

Indeed, Lord, as thou saist, *the night cometh when no man can work*; What can we do, when the light is shut in, but shut our eyes, and sleep? When our senses are tyed up, and our limbs laid to rest, what can we do, but yeeld our selves to a necessary repose? O my God, I perceive my night hastening on apace, my Sun draws low, the shadows lengthen, vapours rise, and the



the air begins to darken ; Let  
me bestir my self for the time ;  
let me lose none of my few  
hours , Let me work hard a  
while ; because I shall soon  
rest everlastingly.

## XLVIII.

Thou seest , Lord , how  
apt I am to contemn this  
body of mine , Surely when  
I look back upon the stuffe  
whereof it is made , no better  
then that I tread upon , and  
see the loathsomness of all  
kinds that comes from it ; and  
feel the pain that it oft times  
puts me to , and consider  
whither it is going , and how  
noisome it is above all other  
creatures upon the dissoluti-  
on ; I have much adoe to  
hold good terms with so  
unequall

unequal a partner ; But on the other side ; when I look up to thy hand, and ſee how fearfully and wonderfully thou haſt made it ; what infinite coſt thou haſt beſtowed upon it, in that thou haſt not thought thine own blood too dear to redeeme it ; that thou haſt ſo far honour'd it, as to make it the Temple of thy holy Ghoſt ; and to admit it into a bleſſed communion with thy ſelf ; and haſt decreed to do ſo great things for it hereafter ; even to cloath it with immortality, and to make it like unto thy glorious body ; I can bleſs thee for ſo happy a mate ; and with patience digeſt all theſe neceſſary infirmities ; and now I look upon this fleſh, not as it is, withered

withered and wrinkled; but as it will be, shining and glorified. O Lord, how vile so ever this clay is in it self; yet make mee in thine interest and my hopes so enamoured of it, as if I did already finde it made celestial. Oh that my faith could prevent my change, and anticipate my ensuing glory.

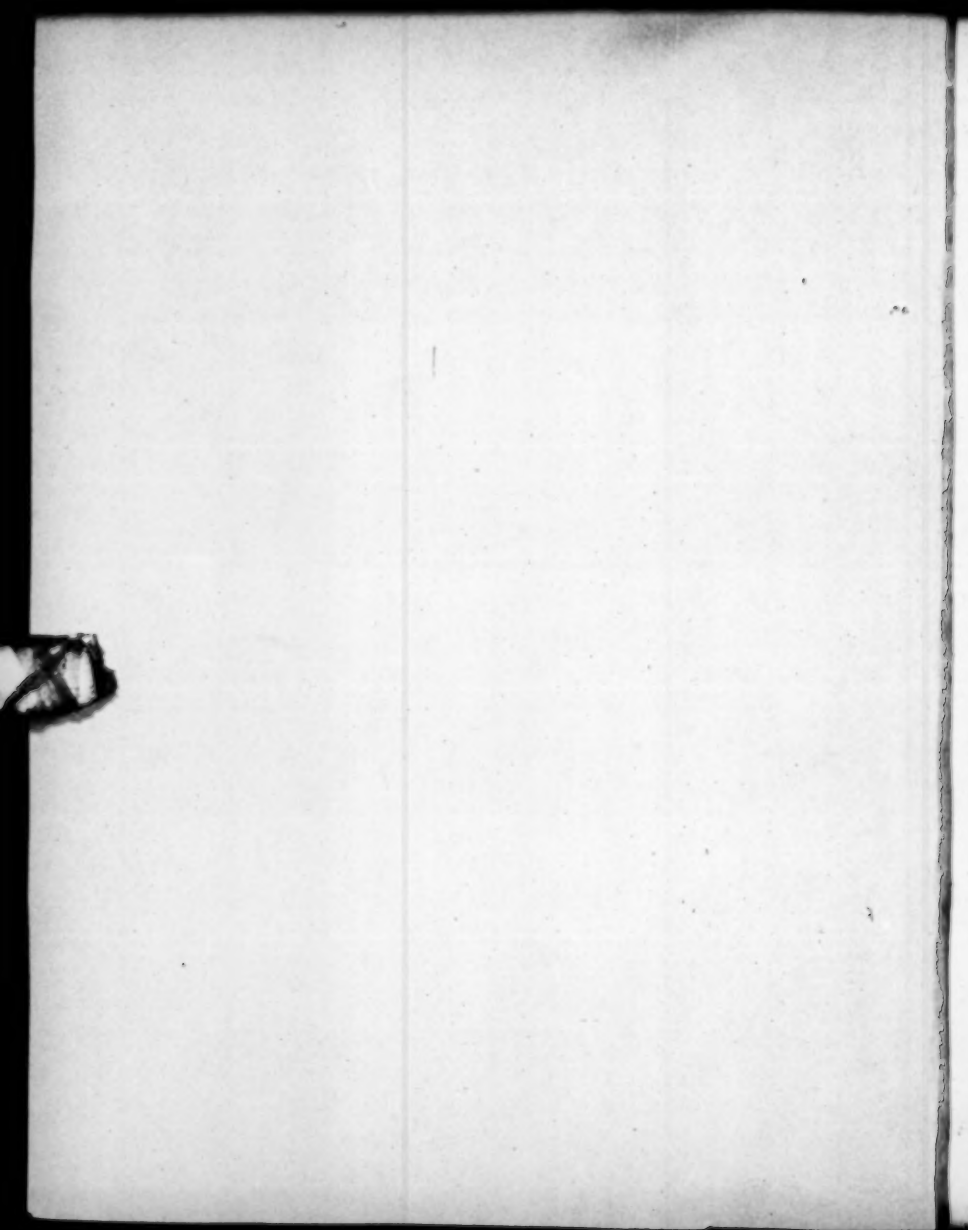
## XLIX.

Lord, what a dreadful favor was that which thou shewedst to thy Prophet *Elijah*, to send a fiery chariot for him, to conveigh him up to Heaven! I should have thought that the sight of so terrible a carriage should have fetcht away his soul beforehand, and have left the body  
groveling

groveling on the earth : But that good Spirit of thine, which had fore-signified that fiery rapture, had dolibteless fore-armed thy servant with an answerable resolution to expect, and undergoe it : Either he knew that chariot, how ever fearful in the appearance, was onely glorious, and not penal ; Or els he cheerfully resolved that such a momentany pain in the change would be followed with an eternity of happiness : O God, we are not worthy to know whereto thou hast reserved us : Perhaps thou hast appointed us to be in the number of those, whom thou shalt finde alive at thy second coming ; and then the case will be ours ; we shall pass through

through fire to our immortality: or, if thou hast ordained us to a speedier dispatch, perhaps thou hast decreed that our way to thee shall be through a fiery triall. O God, what ever course thou in thine holy wisdom hast determined for the fetching up my soul from this vale of misery, and tears, prepare me thoroughly for it; and do thou work my heart to so lively a faith in thee, that all the terrours of my death may be swallowed up in an assured expectation of my speedy glory: and that my last groans shall be immediately seconded with eternall Allelujahs, in the glorious Chore of thy Saints and Angels in Heaven. *Amen.*  
*Amen.*

*FINIS.*



THE  
PILGRIMS WISH,  
OR, THE  
SAINTS LONGING.  
DISCUSSED IN A  
SERMON

Preached in  
S<sup>r</sup> BENNET GRACE CHURCH,  
AT THE  
FUNERAL  
OF

M<sup>rs</sup> ANNE DUDSON,

(Daughter of M<sup>r</sup> Isaac Calf, heretofore Minister of  
Gods word at Chaiwell in Essex, and late Wife of  
M<sup>r</sup> Edward Dudson of London Draper) who depart-  
ed this life the 4<sup>th</sup> day of January 1658. and was  
Interr'd the 11<sup>th</sup> of the same Moneth.

---

By Nath. Hardy Preacher to the Parish of  
St. Dionys. Back-church.

---

Luke 2. 29.

*Lord, now lettest thou thy servant depart in Peace, according to thy Word.  
Aug. in Joh.*

*Qui cupit dissolvi & esse cum Christo, non patienter moritur, sed patienter  
vivit, & delectabiliter moritur.*

---

L O N D O N,

Printed by A. M. for Joseph Cranford at the Sign of the  
Castle and Lyon in St. Pauls Church-yard, 1659.